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THE

CHURCHMAN'S REPOSITORY

FOR THE EASTERN DIOCESS.

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[VOL. I.]

INTRODUCTORY ESSAY.

The author of almost every work retards his instruction by a preface..... JOHNSON.

ON the commencement of the Repository it is naturally expected, that it should be introduced by a suitable preface, announcing the design of its editors. Though we cannot flatter ourselves, that by such a course we shall retard much instruction, yet knowing the lasting influence of first impressions, and feeling the liveliest solicitude to do good, we would endeavour to conciliate esteem by an unpretending exhibition of our views.

The want of a religious publication, that should be particularly serviceable to Episcopalians in this section of the Country, has long been acknowledged by all, who have reflected upon the situation of our Churches. They are few in number, are scattered over an extensive territory, and are generally so distant from each other, that some of them are almost exclusively confined to the ministrations of their respective pastors. It is difficult therefore to have often those ministerial exchanges, which operate so favourably towards strengthening the hands and cheering the hearts of the Clergy, and towards the more extensive benefit of their parishes. From these

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evils are apt to flow much ignorance and indifference in relation to many important points of ecclesiastical doctrine and discipline, and a great want of union and zeal on the part of the ministry. There are doubtless among us a few churches, that would not deem it unprofitable to receive occasional instruction and correction. It has been thought that a publication, edited in this diocese and adapted to its peculiar exigencies, eliciting the talents and exertions of some of our ablest men, and disseminating their useful speculations, would have a tendency to alleviate many of the evils, of which we now complain, and perhaps to awaken an increased degree of piety and devotion. These circumstances have induced a few persons to publish the Repository; confiding in the aid of those, who are able and disposed to write for it, and in the patronage of all, who shall find it worthy of commendation.

These remarks may serve to show in some degree the design of our work — The diffusion of religion and virtue is of infinite consequence, and must deeply interest all serious persons, but more especially those, who are ambassadors of

Christ, and who should never rest satisfied with any moderate exertions for the advancement of his kingdom. To prosper the cause of his gospel, and to make men wiser and better, are our professed objects. With this view we shall endeavour to exhibit and illustrate the doctrines of the Bible; explain and enforce our Liturgy, Articles and Homilies; guard and support our ecclesiastical discipline; diffuse information respecting the history and government of the church; expose errors of doctrine and practice; and furnish instruction and excitement for knowledge and holiness. The execution of this design will of course embrace a great variety of subjects, literary, moral, and religious; but we intend that all our speculations shall ultimately conduce to the religious information and improvement of our fellow-beings. We shall consider ourselves, as watchmen upon the walls of Zion, and shall make report of every thing, which we can discover, to give strength and beauty to the "City of our God."

The *plan* of the Repository will occasionally be varied according to the communications, with which it may be furnished; but a regular course will for the most part be observed. A doctrinal or moral essay; a sermon; a review of some recent publication, connected with religion or morals; and some account of the state of the Church, will generally be found in almost every number. We trust that amusing speculations will sometimes find their way into our work, to acquit us of any imputation of wearisome gravity, without offending the taste of our most sober patrons.

Amidst the prevalence of sectarian excitement, it may not be amiss to state with what *temper* our work will be conducted. In assuming the name of Churchmen, and in expressing our determination to maintain the doctrines and discipline of episcopacy, it is no doubt inferred by many, that we are mustering our hosts to war, that our object is to

make proselytes, and that we intend to take a strong position for the defence of a party. We are vastly misunderstood, if these are supposed to be our views.—To conceal our intention to aid the episcopal church, and to recommend its doctrines and discipline, would be a species of hypocrisy, that every number of our work would discover, and that our consciences would never justify. Without hesitation therefore we proclaim our name and views. All sects would consider themselves justified in adopting the same course, and should not deny to others what they would claim for themselves. Firmness to our cause must be acknowledged perfectly consistent with christian charity, and perfectly compatible with the rights of others. But, while maintaining this firmness, we shall endeavour to exercise a spirit of love towards other sects, and to suffer no acrimonious or unchristian sentiment to escape us. We are not constructing an arena for polemical theology, nor sounding an alarm for the conflict of human passions. Our aim is to enlighten and reform our own Church; and the heart of every christian must wish us success. In accomplishing this scheme, we are subserving the common interests of christianity. We are willing to meet every christian on this field of benevolence. We respect all, who respect the cause of our Redeemer; and, unless our depraved hearts very much deceive us, from our pens shall flow nothing, which the candid christian, whatever may be his denomination, shall reasonably censure.

It may be expected, notwithstanding the statement, which we have given, that we should be more explicit in the declaration of our *religious tenets*. Various constructions are put upon our articles, and persons of opposite doctrine have yet conscientiously acknowledged the soundness of the episcopal creed.—From this armoury both Calvinists and Arminians have furnished themselves

with weapons. Subscription to that creed may not therefore be considered as a sufficient exhibition of our faith. It will perhaps be asked, what doctrines and views do we deduce from our Articles and Homilies, and under what sect of believers are we disposed to class ourselves? We seriously object to assuming any names, except those of episcopalians and christians. Though in some points we may agree with Calvin, Arminius, and several great names, yet in other points we as widely differ from all of them. We "call no man Rabbi, for one is our Master, even Christ." It has been a serious injury to christianity, that men have so readily classed themselves under their various sectarian teachers, and from undue homage, the pride of party, or wanton blindness, have swallowed all the peculiar tenets of their respective masters. It moreover happens that the influence and usefulness of eminent christians are often lessened by the imputation of names, that are misapplied, and that are associated with many prejudices. We however should not esteem it a reproach to be ranked among the evangelical party; for we have seen and known enough of what is commonly termed liberal christianity, to dread its name, as well as its doctrines. We shall exhibit a brief creed, and leave the world to judge of us, as they may think proper.

We believe in the inspiration of the sacred scriptures, and that they contain all things, necessary to salvation; in the doctrine of the ever blessed Trinity; in the miraculous incarnation, and in the divinity and atonement of Jesus Christ; that he was offered a real sacrifice for the sins of the human race; in the divinity and personality of the Holy Spirit; that all men are conceived and born in sin, and that none can enter into the Kingdom of Heaven, except he be regenerate and born anew of water and of the Spirit;—that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by

faith, and not for our own works or deservings; that good works do spring out necessarily of a true and lively faith; so that it may be known by them as a tree is discerned by its fruit; that sanctification is the work of the Spirit; that we are saved by grace; that the wicked shall be everlastingly punished; and that the righteous shall go into life eternal.—These are some of the most prominent of our religious tenets, by which we shall be guided, and which we shall endeavour to illustrate and enforce.

We are aware that, in undertaking this publication, we must contend with many discouraging difficulties. The small number of our editorial party; the little aid, on which we can depend; the quantity of original matter, that will be required; the pressure of our professional duties; and a distrust of our ability to reflect much credit on the church, are not among the least of our troubles.—They should however rouse the activity and interest of those, whom divine wisdom has furnished with talents, suited to strengthen and grace the cause, in which we have engaged.

We apprehend not a little difficulty from the malevolence of criticism and from theological resentment. The present period is by no means one, when sound doctrines can make their way without opposition. A lax theology has become fashionable, and has long been threatening an extensive dominion. It seems to take a pride in undermining the strong holds of faith, and in weakening the motives to holiness. So opposed are our articles to such a system, that the dissemination of our principles will be slow, and considerable capacity is requisite to secure for ourselves influence and respect.

Other difficulties arise from prejudices against our Church; prejudices, which exist not only among those, who know her not, but among those, who have acknowledged the beauty of her service and the soundness of her creed. The

first emigrants of this country brought with them, an almost unconquerable hatred of episcopacy; and it is still the hereditary disease of many of their descendants. It is doubtless lessening, but with a surprising slowness. We find it no easy matter to reconcile other sects to our services, or to obtain their approbation. If the Church persecuted our forefathers, certainly our forefathers have not been backward in requital; and against their various persecutions the Church in this country has had a severe struggle. Let us hope that this spirit of disaffection may not arise to disturb us, or that we may succeed in allaying it, by proving ourselves the sincere friends of the cause of our Redeemer.

We have no reason to be ashamed of our Church. Some of its ministers have been the ablest champions of christianity, the most accomplished of scholars, the most eloquent of preachers, the most illustrious of saints and the most brilliant luminaries of the world. Their works form the richest treasures of learning, and their lives exhibit the brightest models of piety and virtue. We have no reason to be ashamed of a Church, that has a government so perfect, and a service so grand; and that has been adorned by a host of men, "of whom the world was not worthy;" a Church, that for so many centuries has been the guardian of sound doctrine, that has preserved it unimpaired and unchanged amidst the numberless storms of religious controversy, and has now transmitted it in perfect purity to us, who can never suffi-

ciently manifest our gratitude for the precious inheritance.

A statement of our *humble views* shall conclude this already too lengthened proem. It would give us great delight, could we exhibit such talents and usefulness, as to command the respect of the learned, and render the Repository an able and valuable publication. But we aim at nothing great, and aspire not to any high admiration or applause. We promise little, as we shall perhaps make no displays of ability or eloquence; and we have little to hope. It will satisfy us, if we can render some favourable service in the narrow channel of our church, if we can *there* increase any attachment to the doctrines of our Redeemer, or to our ecclesiastical discipline. We shall be gratified, if we can make only *one* person wiser or better. We are

"Studious to please but not ashamed to fail,"

and, in case of failure, shall have the consolation of knowing that we *attempted* something good. If on a fair experiment it be ascertained that our labours are unprofitable, and that we cannot deserve or obtain regard, we can follow the advice of Johnson, we can "let our design fail at once, and, without injury to others or ourselves, retire to amusements of greater pleasure, or to studies of better prospect."

We reverently commit our work to Him, who is the Head of the Church, who watches over it night and day, and can make it flourish without our aid; and we fervently pray that in *this* and *every* work, "*begun, continued, and ended in Him, we may glorify his holy name.*"

REMARKS ON THE PRESENT STATE OF RELIGION, PARTICULARLY IN NEW-ENGLAND.....No. I.

AMONG the various speculations on religion, with which the press has teemed of late, there is one field of observation, and that by no means of inferior importance, which has hitherto re-

ceived but little attention. Whether it has been by accident or design, I am unable to determine, but few writers seem to have directed their attention to religion, in the aggregate, or to have been

disposed to enquire into its actual condition, its comparative progress, and its prospects of duration. I have no where met with such a general and dispassionate view of the subject, as would lead to a discovery of the dangers, by which it may be threatened and the best means of ensuring its future prosperity.

The attention of most writers seems to have been confined almost exclusively to the interest of the respective sects to which they belong. Perhaps no Christian writer in New England has taken such an extended view of the topic as is here proposed. By this I mean, such as a patriot, a philanthropist, a friend to the general interests of mankind, or in one word, as an inspired Apostle would take, were he now on earth. Most writers in this country have had some private, personal or local object to answer; and in their zeal to effect it, have overlooked the actual state of religion; and have expressed no desire to know, whether on the whole, it be on the increase or decline; or what measures the state of the times requires to be adopted to promote its success, and ensure its continuance.

Nor does the writer of these remarks pretend to be wholly divested of selfish considerations, or to possess any advantages over others, to enable him to pursue the enquiry with better success. It will be sufficient for him, should he so far succeed, as to hush for a few moments the din of internal commotion, and persuade his fellow Christians to lay aside their private feuds, in order to look at dangers of an alarming aspect, which have arisen from mistaken policy, or misguided zeal, and threaten, unless speedily averted, the total extinction of religion among us. He is not in possession of such minute documents, as would be necessary to demonstrate the correctness of his opinions. They perhaps remain as yet to be collected; and he hopes that the present or similar investigations will lead to them. The times imperiously require them; but

enough has come within his own observation to induce him to sound the alarm.

The view here proposed, if properly conducted, can hardly fail of interesting the civilian and divine; as it will necessarily lead to some strictures on the political and religious institutions of the country. Should any opinions be advanced not perfectly in unison with public sentiment, or that may militate with existing prejudices, it is hoped, that they will be received with candour, as being by no means intended to promote sectarian views, or to create discontent, but to advance the supposed interests of pure religion, and the public welfare.

RELIGION demands universal attention on account, not only of the momentous concerns of futurity, but of its bearing on the present condition of mankind.—The influence of letters is indeed great. The arts and sciences are the chief handmaids to sound policy and national aggrandizement. These however are necessarily confined to a few; but religion extends to all, and has an influence on public character and private happiness. Its effects are felt on towns, parishes, neighbourhoods, and private families; exalting them and promoting their happiness, when rightly understood; or deteriorating them, and becoming a source of rancour, hatred, and wretchedness, when perverted by vice and ignorance. Religion, when associated with, and directed by learning, piety and virtue, possesses advantages, which cannot be too highly appreciated; but in the hands of lordly ambition, or conceited ignorance, it becomes an engine of intolerable oppression; and by degenerating into superstition, it becomes the means of degrading and enslaving mankind, and is converted into a curse instead of a blessing.

It has therefore been for the most part, considered, as deserving, indeed as absolutely demanding the guidance and direction of the most enlightened and

judicious part of the community. The chief management of it has in all other places been entrusted exclusively to men of the greatest erudition, who have devoted their earliest days to its study, and their whole time to the administration of its concerns. With what propriety it is not my present design to determine. But as all affairs of general interest have commonly flourished in proportion to the talents, learning, and weight of character, which have been brought to their aid, it is not obvious, why religion should not be subject to the same general law, by which all human affairs are regulated. It is true God is able to spread religion throughout the world by a word of his power; but he has always employed means, and has usually bestowed success in proportion to human exertions. Cause and effect are indeed as observable in religion, as in any thing else; and the utility and importance of learning, and weight of character, were clearly illustrated in the choice of Paul by the great Head of the Church, to be a preacher of his gospel.

The prevailing sentiment in this part of the country, is, that Religion will take care of itself; that it stands in no need of human aid; and that a private prayer-meeting, or a monthly fast is all that is necessary to ensure its success. This idea is equally at variance with scripture and common sense. Considerations the most weighty and conclusive may be drawn from reason, and the nature of things to show, that without direct countenance and support religion must fall. But the scriptures have not left us in the dark on this point. We are there told, that the ministerial "labourer is worthy of his hire;" that "the LORD hath ordained, that they, who preach the gospel should live of the gospel;" that "he, who soweth little shall reap little, and that he, that soweth plenteously," (by making plentiful provision for the support of the gospel) "shall reap plenteously." These precepts, accompanied by the ex-

press appointment of an order of men, to take the general charge and more immediate superintendence of religious concerns, who were expressly commanded to "give themselves wholly to these things," indicate sufficiently, the design of the Author and Finisher of our faith, as to the mode by which the gospel was to be propagated and maintained in the world. Yet there are many who affect to believe, that as religion was first established, so it was ever afterwards to be maintained by miraculous influence. Some christians maintain this opinion through ignorance, and others through avarice; but secret infidels propagate it with zeal, in the assurance, that it is the most powerful weapon they can employ to effect its destruction. But however prevalent the opinion may be among professing Christians, the extraordinary efforts, now made by all sects, which have become absolutely necessary through the exigencies of the times, show that this confidence in divine miraculous interposition, is at least practically diminishing, if the theory be not formally abandoned. Some of the most violent declaimers against hirelings, are beginning to pay regular salaries to the Clergy; and missionary societies for domestic purposes, contributions and subscriptions, applications for which are pouring in upon us, like a flood, prove beyond contradiction, a general persuasion of the necessity of a co-operation at least of human with divine agency to promote and support the gospel. Indeed since the late heavy and almost exorbitant levies, which have been made on the charity of the public, it is high time for us to abandon the pretence, that religion stands in no need of public support.

The religious institutions in this country are at present chiefly congregational; at its first settlement they were altogether so. This mode of government was adopted, partly because it was deemed most consistent with Christian liberty; and partly in opposition to the

odious doctrine, maintained in England, of an inseparable union between Church and State. But although the venerable Puritanical Clergy viewed them, as being wholly disconnected, yet they were unable to abstain from interfering in State affairs, and did in fact give the Church an entire pre-eminence. The government, which they adopted, was a species of Theocracy; or in other words, it was a government, in which the Clergy had the chief control of civil affairs.—No public measure of any importance was undertaken, but by their advice or direction. The Clergy, or the Church, which is the same thing, marked out the course of policy to be pursued, and then appointed days of fasting and prayer, to ask counsel of God, and communicate their resolves to the people. Thus Church and State, though in theory separate, in practice went hand in hand; and while the people were gratified by the names of liberty, and disruption, they were content with real union and subjection; and while pleased with the men, who governed them, they made no complaint, although the Church held in fact more sovereign sway, and exercised it with more unlimited control, as well as with greater rigour, than the Church of England had done, from which they had separated. The real difference was, that in Old England, the Church was subordinate to the State; but in New England the State was subordinate to the Church.

This mode of government answered a tolerable purpose, so long as the community continued Christian, and so long as the people were united in sentiment, and had implicit confidence in their spiritual rulers. It answered a good purpose, so long, as the people were willing to submit to the unlimited sway of their teachers, and yielded implicit obedience to their will;—so long in fact, as no government, but personal influence, was necessary.

But these spiritual guides, were in a

degree blind in regard to futurity. They never dreamt that the power, which they held with such undisputed right, and unlimited sway, would easily pass out of the hands of their feeble successors—little did they suspect, that the doors, which they threw open for the unrestrained exercise of private will and fancy, would admit falsehood as well as truth; or, that doctrines, which in their minds were firmly fixed and in themselves impregnable, would, in the defenceless state in which they left them, have made such feeble resistance to the inroads of free speculation; and still less did they imagine, that the minds of their posterity would dare to advance one step beyond, or deviate a single hair from the purely reformed state, to which they themselves had carried religion and its institutions. They fancied, they had placed a mound before the current of human opinion, and might say to it, "Hitherto shalt thou come and no further."

But how widely different has been the event! They separated from the Church of England, whose communion was catholic, for the purpose of exercising a more rigid discipline, and placing a more powerful check against error in opinion and viciousness in practice. They rejected the broad and comprehensive system of the Church, for the sake of introducing one, which would admit the exercise of a stronger coercive power over the opinions and practice of private Christians, and give them at the same time greater liberty in both; in one word, they exchanged the regular government of a few, for the domination of many, and a body of regularly constituted laws, for the wills and caprices of men. Their object in so doing was to set up purer Churches, and hence they acquired the name of Puritans; and to secure their object, they proposed to church members, creeds and confessions; subjected them to severe examinations, and bound them by the most solemn oaths: thus excommunicating in fact all, who

could not or would not submit to such severe, though *human* impositions. And what has been the result? Opinions, at which they would have shuddered, have succeeded in many places to their orthodox symbols of faith; their form of Church discipline, a work of immense labour, the subject of many prayers, and of days' and nights' study, is reposing on the shelves of the learned, almost unknown, and travelling rapidly in the road to oblivion. Usages of uncertain origin or extent are taking place of prescript regulations; doctrines, for which they contended most strenuously, and expressed with the utmost verbal precision, are either wholly rejected, or newly modelled by the varying tastes of the times; and discipline, dear discipline, the object of their fondest regard, is almost wholly disregarded, on account of the opposition of the many, who will not, or of the imbecility of the few, who cannot exercise it, if they would.

The religious institutions, which were thus formed, continued with some increase of sects, varying shades of opinion and diminution of clerical influence, till the revolution. In this event the Clergy bore a conspicuous part, and with their popularity their influence revived. Their voice was again raised loudly and heard with becoming deference; the pulpits again rung with politics; the Church began to resume its supremacy, and the Clergy were consulted on most measures of public importance; and were even invited to the Council board, and permitted to harangue in our Senates. But when affairs became settled, and their aid was no longer needed, there was a rapid and sensible decline of their influence.—When on more recent excitements, they again came forward and volunteered their services on the political arena, their offers were rejected with disdain, and by the general voice of the people, themselves were remanded back again to their appropriate station; and Church again bowed in submission to State.

Ever since the revolution, the influence and power of the Clergy have been evidently on the decline. Power has completely changed hands. Instead of an entire control, which they once had in State, as well, as Church, they are at present in a state of entire subjection. As a body, they enjoy certain immunities or privileges; but are denied certain rights and debarred from all authority, even in affairs purely Ecclesiastical.—Laws are made for the Church, or for the welfare of religion, by a body of men, in which the Clergy, as such, take no part; and cases purely ecclesiastical, involving rights and interests of the greatest moment, are decided in Courts of justice, in which council, judges and juries, are alike incompetent to argue or determine, from want of precedents on which to ground a decision.

The inconvenience, arising not so much from the degradation of the Clergy, as from the blended state of religious and political concerns, is already felt, and must increase with the growing population of the country. Litigations arising out of religion are universally allowed to be the most intricate, and to involve consequences of the greatest importance to the parties concerned; and of course distinct departments to consider and decide upon them will be found more and more necessary.

These things are not suggested invidiously or by way of complaint; but merely to mark the course of the current; and to serve as a preamble, unexpectedly, and perhaps unjustifiably protracted, to the remarks, which are to follow. Without sectarian asperity, it is intended to make an impartial and dispassionate enquiry into the actual state of religion; to examine the evidences of its increase or decline, and to consider the best means of promoting and perpetuating this most inestimable blessing among us. In prosecuting the enquiry, a view will be taken of literary and religious insti-

tutions; a comparison will be drawn between present and former times; some account given of religious institutions existing in other countries;—and some remarks made on the importance of the clerical character, and on the measures to be adopted to remedy defects and difficulties, which have already begun to display themselves, and are increasing with alarming rapidity.

**A SKETCH OF THE PRINCIPLES AND CONSTITUTION OF THE
PROTESTANT EPISCOPAL CHURCH IN THE UNITED
STATES OF AMERICA.**

AS the principles of the Episcopal Church are not generally understood, and have been often misrepresented, it is thought, that a brief account of them will not be unacceptable to the readers of the Repository.

The Protestant Episcopal Church is admitted by all denominations to be the fairest daughter of the Reformation. It was the result of the cool deliberations of a body of divines of distinguished talents, learning, and piety, assembled in the reign of Edward, King of England, for the purpose of reforming the Church from the errors of popery, and restoring primitive discipline, doctrines, and worship. In this great work they took the scriptures for their only infallible guide, and the Fathers of the best and purest ages for expositors, to explain what was obscure, and determine what was essential, by showing what was most universally received. They afterward sealed their work, with their blood, suffering martyrdom under the succeeding reign of Mary. The fruit of their labours has endured the test of time, and continues, with a few slight changes, to shine with undiminished lustre, diffusing warmth, animation and vigour, to devotion, piety, and virtue, wherever it extends. It was introduced into this country, soon after its settlement; and since the separation from the mother Country, it has been accommodated to the present state of things; expurgated of all the obnoxious features, which have been attributed to the Church of England, as by law estab-

lished, and has been regularly settled and fixed as we trust, upon sure and unmoveable foundations.

Its doctrines are contained in the Thirty-nine Articles, so called; they are generally termed orthodox, and are in substance the same, as are adopted by all the reformed Churches.

The discipline is Episcopal; or, in other words, the chief government of the Churches is by Bishops. The Clergy is composed of THREE orders. Bishops Priests and Deacons. The Bishop governs the Churches committed to his care; i. e. all the congregations within the territory, over which his jurisdiction extends, which is called his *Diocese*. Each State in the United States forms a Diocese, and when consisting of a sufficient number of Churches, is entitled to the choice of a Bishop. The four Eastern States, on account of the small number of the Churches, formed themselves into one Diocese; and in a general assembly of delegates from each, elected their present Bishop, who resides in Rhode Island;—each State however retaining its separate rights in all other respects; and managing its own concerns as a distinct Diocese.

The Bishop has the exclusive power of ordination, confirmation, and consecrating Churches: and to be duly qualified, must be consecrated to this office, not by the inferior orders of the Clergy or Laity; but by other Bishops only.—He is elected by vote of the Clergy and Laity of the Diocese, over which he is to preside.

In the discharge of the duties of his office, he is circumscribed by wholesome regulations, which are enacted in a general Convention of Delegates, composed of representatives of all the Clergy and Laity; which meets in different parts of the Union once in three years. These regulations are contained in the book of Canons, which are published and may be in the possession of every individual. The Bishop has no more power to act arbitrarily or capriciously, than a private man: He is governed for the most by advice of the Clergy, and is alike prevented either from oppressing any by refusing to ordain through private caprice; or from ordaining promiscuously, whomsoever he may please, and thus introducing error and confusion into the Church. Candidates for holy orders must submit to a long period of probation, and be recommended by a Committee composed of the Clergy and Laity, before they can be canonically ordained. From this course, there can be no dispensation, except in certain cases, which are specified in the book of Canons.

Thus the power vested in the Bishop is carefully guarded against abuse; and is lodged in him for the general benefit and security of the Clergy and Laity. He forms the common centre of union and harmony, and acts as the temporal head and representative of ecclesiastical authority, and as the public functionary, to execute and give efficacy to the proceedings of its Councils. As a man he is on a level with his brethren; it is in his official capacity only, that he has the least supremacy; and even here he is guided by the instructions of the whole body—the voice of the christian community, and executes its resolves.

Beside the exclusive prerogatives, already enumerated, the Bishop performs all the other duties of the sacerdotal office.

Those of the second order are denominated Elders, Presbyters or Priests. They have the care of particular congrega-

tions; and are authorized to preach, administer the sacraments, and perform the customary duties of the pastoral office.

Those of the third order are called Deacons, who are commissioned to preach and baptize; to assist the Priest in catechising, and in visiting the indigent, the sick and the afflicted; and after having duly discharged the duties of their office, and thus "purchased to themselves a good degree,"* they become qualified, when God shall call them thereto, to take the care of souls, and gain admittance to the Priesthood.

Such is the constitution of the Clergy.

The Laity are admitted into the Church by baptism. This initiatory Rite or seal of induction incorporates them into the body or Church of Christ; by which they are brought under the obligations, and entitled, when of age, to all the privileges of such membership; unless they renounce their baptismal covenant, or forfeit their privileges by scandalous offences.

Having been inducted Church members by baptism, they are to be instructed into the corresponding duties, obligations and privileges, by their parents, sponsors or Pastors, each or all of them, until they come of age to take the covenant upon themselves, by another Rite, which is termed Confirmation.

The holy Rite of Confirmation is derived from the practice of the Apostles, who laid their hands upon converts after baptism: the administration of which Rite was confined exclusively to the Apostolic office. It was evidently practised in all the primitive Churches, and by that order of the ministry only, which succeeded the Apostles in their superior rank and authority.

Agreeably to this primitive usage, persons, who have been baptised in infancy, when arrived to a suitable age, and degree of religious instruction, sol-

* 1. Timothy, iii. 13.

emly ratify and acknowledge their baptismal covenant; and the Bishop, by the imposition of hands, confirms them, and invokes the divine blessing upon them, that by the aids of the Holy Spirit, they may have grace and strength to fulfill the vows, which now devolve upon themselves.

After this solemn act, the subjects of it if duly instructed and if they give sufficient evidence of piety, may be admitted to the sacrament of the Lord's supper: care being taken however, that they first signify their desire to the Minister or Rector, whose imperious duty it is to examine them, and warn them to abstain, if he has reason to apprehend danger of their partaking unworthily.

As all baptized persons belong to the Church, the distinction between Church and Congregation is not recognized by Episcopatians. All are entitled to equal privileges. The only distinction among the laity is that of Communicants and Noncommunicants; but the former exercise no authority or control over the latter.

The last peculiarity of the Episcopal Church consists in the use in public worship of prescript or written prayers, in which the whole audience join; instead of extemporaneous prayers by a

single individual, in which the audience appear to take no active part; or at most express a more tacit assent.

These are the principal peculiarities of the Episcopal Church. It is not proposed at present to enter into the merits of the question, as to their origin or superiority, or to vindicate them from objections. From this statement, however, it must be obvious to every candid and enlightened mind, that there is nothing in them repugnant to scripture, revolting to reason, detrimental to piety, or at variance with civil government. There is nothing, leading to schism, or to insubordination to existing authorities, civil or ecclesiastical; nor is there any thing, it is presumed, calculated to create jealousy or invite opposition. Will it be too presuming then, after this exposition to flatter ourselves, that there is sufficient candour prevailing to admit, that a good Churchman may be a good citizen, a good member of society and a good Christian? Prejudices, we know, have existed, and misrepresentations have followed. Our labours will be amply rewarded, if we shall succeed in promoting a more catholic spirit, and obtain from our fellow Christians that measure of charity, which we are ever ready to mete to them.

N. P.

THE DISCREDIT OF THE EARLY FATHERS.

THE discredit, frequently attempted to be brought on antiquity by modern Christian writers, appears to me, as injudicious, as it is unjust. The scriptures are considered by Protestants, as the only rule of faith and practice; but when Protestants contend, that the scriptures have descended through a channel, corrupt almost at the very fountain, and were early confided to the keeping of a body of artful, intriguing and deceitful men, do not such suggestions

tend to impair the very foundations of Christianity? Yet it is not uncommon to hear moderns extolling the Fathers, Martyrs, and Confessors of the three first centuries, and with the same breath crying out against the abuses and corruptions introduced into the Church by the same hands. The Socinians inform us, that one of the first acts of the early converts was, to interpolate and vitiate the sacred oracles, in order to introduce doctrines repugnant to common

sense, and better calculated to bring religion into contempt, than repute. Their next step was, according to the Baptists to vitiate one of the sacraments, and entirely change its nature and subvert its design by administering it to infants, instead of adults. This change was effected in every part of the Christian world at the same time, without the least mark of concert; and not a single individual among Clergy or Laity had firmness enough to resist, nor honesty enough to transmit to posterity the least notice of this astonishing innovation.—But the most detestable and unaccountable change still remains to be described. These same christians, while many were alive, who had been converted in the last days of some of the Apostles, agreed to change the constitution of the Priesthood; by degrading the main body of the clergy, and exalting an odious prelacy over their heads. A few aspiring individuals elevated themselves above their equals, and usurped dominion over all their Clerical brethren. This was done at a time, when such distinction must not only have exposed them to the hatred of their own brethren, but to greater danger of persecution and death. It was a preeminence of labour, distress and danger, as well as of authority and dignity. To this gross and scandalous usurpation, the whole Clergy and Laity submitted without resistance, and without repining; not a single note of remonstrance was heard, and, strange to tell, it prevailed without concert or design at the same time in every part of the Christian world! But what is still more inexcusable, they all agreed to be silent about these innovations, and to palm them on posterity, as institutions of the holy Apostles!!

Here are three charges of a most alarming nature; sufficient at least to impair all confidence in their integrity. They vitiated the sacred oracles, they perverted a sacrament, and altered the priesthood; and uniformly alledged,

that without any deviation whatever, they transmitted to posterity all these institutions, just as they received them from the hands of the Apostles.

Now what is to be thought of such men? If they are guilty, as represented, they are unworthy of the least confidence; no reliance whatever can be placed on the testimony of the age nearest to the Apostles, and the most important evidence for the identity of the scriptures and Apostolical institutions is destroyed. If what is said of the primitive christians be true, they deserve, what they received, the contempt of the world, persecution and death. The most cruel martyrdom was none too severe for such dishonest men. And modern infidels can be complained of with a very ill grace (by those, who bring such charges against them) for wholly rejecting such testimony, and the truths, which it is adduced to support.

But Churchmen consistently reject all such charges against antiquity. They believe that the primitive Christians watched assiduously against the least innovation in doctrine or discipline. In the Acts of the Apostles, the foundation of Church history, we have an account of their anxiety and extreme scrupulousness on this head. In order to prevent innovations and to introduce uniformity in regard to circumcision, and to meats and drinks, a Council of the Apostles and Elders was held, and their decision was promulgated to restore peace, order and uniformity to the Church. The same practice continued in the Church during the three first centuries. When any new opinion sprung up, or any new practice was gaining ground, a Council was immediately called, by which the slightest innovation was suppressed. To instance one case among many. A certain Presbyter endeavoured to propagate the doctrine, that infants ought not to be baptized till the eighth day after their birth; in imitation of the

ancient Rite of Circumcision. But even so slight an innovation as this became a subject of deliberation before an Ecclesiastical Council, and was quashed, before it had spread to any considerable extent.

The two creeds, called the Apostles' and Nicene contain the religious opinions of the Church, during the first four centuries. Different opinions were advanced by individuals, but the Creeds were regarded, as the true symbols of the faith of the Church—as comprehending all the essentials of religious doctrine; and no opinions contrary to them were received by the body at large. Churches were not then as at the present day, distinct and independent, each maintaining its own separate creed; but points of doctrine were settled by general Councils, and received by all the Clergy; who were bound to obey, because, from them their whole authority to preach was derived. Decisions of general Councils were deemed binding on all christians, and those were proclaimed heretics, and excommunicated, who disregarded them.

I mention these things merely, that by showing the extreme caution of the early converts in every respect, in doctrine, as well as discipline, I might vindicate them from the aspersions so freely cast upon them by moderns; and by showing the great difficulty, if not impossibility of introducing changes, restore the confidence, which is justly due to them, and confirm our faith in those institutions, which are derived from them.

The corruptions, of which Protestants complain, were introduced in later ages.

The doctrines of transubstantiation, purgatory, worship of images, extreme unction, worship of Saints, and the gradually accumulating power of the Bishop of Rome, may be distinctly traced much lower down on the page of ecclesiastical history.

The assertion, therefore, that the great changes, before mentioned, were made within the compass of the two first centuries, is without the least shadow of foundation in truth;—not a single document can be furnished in support of it. It is conjecture merely, and conjecture, unsupported by a single fact, unwarranted by a single circumstance of any notoriety, and contrary to all probability: and is not less unsafe than unsound. In an age when faith was general and religious feelings ardent, there was little danger of producing infidelity by questioning the integrity of the primitive Christians. But in the present age, when the cry of deception and imposture is becoming popular; when the fashion of the day is to subvert all that is ancient and venerable; and the fidelity and divine origin of the sacred records are freely and openly impugned, both truth and policy require us to do justice to the long abused fathers; to restore the confidence, which belongs to them, and close this wide door to heresy and infidelity. It is high time for us to restore this portion of the foundations of our spiritual edifice, torn away by the hand of injudicious and indiscriminating reform; and to be as exemplary in receiving, as the fathers and blessed Martyrs were in transmitting the institutions of the Saviour and the Apostles.

BAPTISM.

THERE are few subjects, about which greater ignorance prevails, among professing christians, than that of baptism; and few, about which they are more divided. Those, who agree in the subjects differ in their views of its design, and those, who agree in the design, differ in the subjects and mode. Of course

there can be no subject more deserving of general attention. My design is occasionally to furnish an essay on this head, for the Repository.

I am aware, that the topic of baptismal regeneration has been very prolific of controversy in the Church of England, and that great names have been enlisted on both sides of the question in dispute. At the same time I cannot but remark, that there has been more dispute about words, than things; that the contest has appeared to be for victory, rather than for truth; and that much more acrimony has been displayed than became either the subject or the parties concerned.

I shall leave this point therefore for after consideration; and confine myself to those parts of this ordinance, in regard to which the advocates of pedobaptism have been generally agreed.

I shall not be scrupulous, as to method or order in the arrangement of my essays; as more time and labour would be requisite for this, than my usual avocations will admit; nor would a very nice observance of them be always most conducive to conviction. Common readers are more affected by one or two striking considerations, than by a long chain of regular reasoning or diffusive illustration. I shall of course take up the subject in such points of view, as they present themselves with most force to my own mind, and will be most likely to arrest and convince the minds of your readers.

I will make the term "*baptism*" the first topic of consideration.

Your readers no doubt generally understand that the term "*baptize*" is not a translation, but merely an adoption of the original Greek. Neither the Roman, nor English Churches have rendered the Greek by any term, belonging to their vernacular tongues. This was not by design, or for the purpose of answering any sectarian purpose, as has been sometimes alleged; but it proceeded from absolute necessity.

For certain reasons, not necessary to be here stated, the most ancient records of the Church, together with the sacred Canon itself, were contained in the Greek language; and the terms for the sacred Rites of religion, most familiar to the ears of the early converts, were of Greek extraction; which was the vernacular tongue of Christianity, as the Hebrew was of the Mosaical dispensation. Now the names of religious rites must be borrowed from those, who first adopted them. Thus writers on the religious customs of Pagans and Mahometans, use the Pagan and Mahometan names. Our Eastern Missionaries adopt the same practice, and express the heathen rites in the heathen language;—because no corresponding words in our own have been invented; and then occupy a paragraph to explain in many words what these single terms mean;—and were we to adopt the Hindoo religion, our bibles and Churches would necessarily be encumbered by Hindoo terms, which might be explained, but could not be translated.

Whoever is acquainted with the difficulty of translating, will readily understand the remark, that single words in one language often have shades of meaning which cannot be clearly expressed by any one word in another language. Of course the word must be explained, rather than translated. Such is the case with the word "*baptize*". It has shades of meaning, to which no word in the English language perfectly corresponds; shades all important to its very essence, which would be lost by any known English term.

In some instances the Greek term and its affinities are rendered in English by the verb "*to wash*". Now if it be admitted, that the act of baptizing signifies the covering of the whole body with water, the English term washing is by no means equivalent. A person commissioned to baptize, if he were guided by strict regard to the appropriate meaning

of the term, and understood it to signify "to wash," would be more likely to put water upon the person to be baptized, and attempt to cleanse the body by friction than to dip it entirely into the water.

Some have contended, that the word "baptize" ought to have been rendered by the term "immerse". Such would translate the great commission, given to the Apostles thus; "Go and preach the gospel to every creature," *immersing* them, &c. But a more unsuitable word could hardly have been selected. To immerse signifies "to sink or put under;" and the whole stress of the ordinance, would rest, in sinking a person. Now if it should appear from other passages, that the main design of baptism, was to represent the act of sinking or putting under, this would be a suitable word. But those who use it seem to forget, that *immerse* is a Latin and not an English word; and those, who want pure English, would have as much reason to complain of the one as of the other. Let us then translate *this* word also, and see how the commission will read: "Go teach all nations *sinking* or *dipping* them, in the name, &c. Is not the whole sense of the commission materially altered? Is not the nature and design of the sacrament, by substituting this word, confined to the mere circumstance of dipping or sinking the body? Were dipping or plunging an essential property of this sacrament, it is more than probable, that a word would have been used in the original, which would have admitted of no other interpretation. But it is not: a person may be dipped or plunged into a vessel, filled with oil, wine, or any other liquid, besides water; but he would not be thereby truly baptized. Water is an essential ingredient, and so is the form of words, expressing the names of the Holy Trinity. But these two most essential parts of the ordinance would be wholly left out by substituting the word *immersion* for *baptism*.

This shows the folly of using a Latin instead of a Greek term to enlighten English readers, who are equally ignorant of both.

The same remarks apply to the suggestion of the Antipedobaptists, that the word "*rantism*," would have been used in the original, had *sprinkling* been a valid mode of baptism. The mistake proceeds from supposing, that the name of the sacrament should be taken from some accidental circumstance, attending the mode of administering it; and not considering, that the name ought to be of so general a nature, as to include all the several particulars, belonging to it.—Had the word *rantism* been used, then the sacrament would consist merely in the act of sprinkling, no matter with what; whether with sand or vinegar; and the spiritual signification of it would be, not to purify, but to *scatter*. Who does not perceive, that this would be an entire perversion of the sacrament? It would answer well enough for sectaries, who delight in scattering and dividing the flock of Christ; but it would not correspond with the original design of the ordinance, which was to *purify* believers and bring them into "one fold, under one shepherd."

Thus we have a key to all the sophistries of our opponents; and the proposed alterations of our brethren of the Antipedobaptists in regard to this holy sacrament must fall to the ground; and with them, all their wit about "*rantism*" and "*rantists*," in which they have of late so fondly indulged themselves.

"Baptism is an outward sign of an inward grace," which is purity. The emblem is preserved, and the grace typified, whether water be poured or sprinkled on the body, or the body be put into the water. The mode, by which the water is applied to the body is wholly immaterial, provided the inward grace be chiefly regarded. He, who should depend on baptism for salvation, would be in a great error; but he would be in a

much greater one, who should make the least dependance on the mode, by which the water was applied to his body. The ingredient and the form of baptism are distinctly specified in the Holy Scriptures; but not the mode; and he, who has the inward grace, and attends to the thing signified by water, and receives the ordinance in obedience to the divine command, will not be in any great danger, whether the water be poured or sprinkled upon him, or he be dipped into the water.

The word *baptize* is therefore the only one in common use, which conveys a just idea of this sacrament; and all attempts to change it ought to be resisted by christians, as a dangerous innovation, calculated to mislead, rather than en-

lighten. The Old English word *to christen*, is, if any, the proper translation; and comes nearest to the sense of the original. It is most expressive of the nature of the Rite; by which persons are admitted into the Church, and thus receive the epithet of Christian, by being admitted a member of the Christian community. The word though nearly obsolete, as originally used in connexion with baptism, is in familiar use to express the name, which was once given by this Rite, called the *christian*, or *christened* name.--- A revival of it would expose a great incongruity of every day's occurrence, viz. that of persons having *christened* names, who have never been *christened*.

GENERAL CONVENTION.

THE General Convention of the Protestant Episcopal Church of the United States of America, met at Philadelphia on the sixteenth of May. All the Maritime States were represented except Georgia; there were no delegates from the Western section of the Union, but communications on the state of the Church in that quarter, were, we understand, transmitted. It was probably the fullest Convention, which has ever met; the members, among the Laity especially, were highly respectable; and the zeal and talents displayed in the general cause of religion, as well as for the peculiar interests of the Church, rendered the session highly interesting.

The subjects of deliberation were indeed of sufficient interest to demand the attention of all friends of the Church and of true religion: and will soon be published for their accommodation.

A standard edition of the Bible was set forth by the house of Bishops, in order to defeat the attempts of some sects to alter or omit passages of scripture to

answer sectarian purposes; some of which attempts had been discovered in copies of the scriptures in circulation.

The subjects of the private baptism of infants, and the qualification of Sponsors or God-parents underwent a long and serious discussion. It was contended, that private baptisms, ought not to be performed, except in extreme sickness; and that sponsors or God-parents ought to be pious and religious persons. After serious deliberation on the probable effect of a rigid adherence to these principles, the subject was referred to the Bishops for their opinion in their pastoral letter; which will shortly be before the public.

The subject of a General Society for Foreign and Domestic Missions was proposed, and adopted with great unanimity.

The Theological Seminary, established at a former Convention at New-York was removed to New Haven. This is deemed an important Institution to the Church, as it is to educate students for

the ministry; and its location at New-Haven on account of the respectable Seminary at that place it was thought would be most conducive to its future success.

A very interesting report on the state of the Church was read; which contained an account of a great increase of Churches in every part of the Union. In North Carolina, the Episcopal Church a few years since was hardly known, except by a few scattered individuals; but it has greatly increased; and nothing but the paucity of candidates for the ministry prevents it from prevailing generally in that State. But what is of greater importance, is the increased zeal of Episcopalians for vital godliness, and pure and undefiled religion. In many places entire reformatations and changes of manners and habits have been the consequence of introducing the devotional liturgy and institutions of the Church. She seems indeed to be marching triumphantly, and under her divine Head, subduing all her enemies, levelling the mountains of iniquity, correcting the obliquities of injustice, and spreading the good fruits of piety and virtue, peace and happiness. The wilderness and the solitary place has become glad for her, and the desert has begun to rejoice and blossom as the rose.

A revision of the metrical psalms and hymns was proposed, and met with such reception, as to render it probable that at the next Convention an object so desirable, among many, will be obtained.

Other measures also of considerable importance were adopted in reference to the Constitution and Canons of the Church, and which have an important bearing on its general government; which will be best known and understood, when the journals are published.

It was peculiarly interesting to meet with brethren of different sections of the country; the meeting was harmonious and instructive, and the members parted apparently, with an increase of harmony.

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REPOSITORY, VOL. 1.

good will and mutual respect, confidence and esteem.

Laymen of great respectability, who had recently taken a part in the civil Councils of the nation were present, and distinguished themselves by the interest which they took in the debates on Ecclesiastical concerns.

The closing scene was peculiarly interesting. Members, who had commenced a new acquaintance, parted, as if under the impression, that they might never meet again, at least on a similar occasion.—They united in singing the 133d psalm, and in solemn prayers.

The house of Bishops added greatly to the dignity and respect of this assembly. Eight of them were present and dressed in their full robes, at the opening of the Convention; the Bishop of Ohio only being absent. The following is the list of members, of which the two houses were composed.

HOUSE OF BISHOPS.

Rt. Rev. William White, Rt. Rev. John H. Hobart, Rt. Rev. Alexander V. Griswold, Rt. Rev. John Croes, Rt. Rev. Richard C. Moore, Rt. Rev. James Kemp, Rt. Rev. Nathaniel Bowen, and Rt. Rev. Thomas C. Brownell.

HOUSE OF CLERICAL AND LAY DEPUTIES.

Rev. Wm. H. Wilmer, D D. *President*.

Rev. Ashbel Baldwin, *Secretary*.

Rev. John C. Rudd, *Assistant Secretary*.

Maine.—Rev. Petrus S. Ten Broeck,
—Robert H. Gardiner, Esq.

New-Hampshire.—Rev. Charles Burroughs.

Massachusetts.—Rev. James Morss,
Rev. Thomas Carlile.—Dudley Atkins
Tyng, Esq.

Rhode-Island.—Rev. Nathan B. Crocker, Rev. Salmon Wheaton.—Col. Thomas Lloyd Halsey, Col. Alexander Jones.

Vermont.—Rev. George Leonard.—
Col. Josiah Dunham.

Connecticut.—Rev. Ashbel Baldwin,
Rev. Daniel Burhans, Rev. Birdsey G. Noble.—Gen. Matts. Nicol, Mr. Richard Adams.

New-York.—Rev. David Butler, Rev. Thomas Lyell, Rev. Benjamin T. Onderdonk.—Hon. Philip S. Van Rensselaer, Richard Harison, Esq.

New-Jersey.—Rev. Chas. H. Wharton, D. D. Rev. John C. Rudd, Rev. John Croes, Jun. Rev. Lewis P. Bayard.—Peter Kean, Joseph V. Clark, Esqs.

Pennsylvania.—Rev. Levi Bull, Rev. Jackson Kemper, Rev. Bird Wilson, Rev. George Boyd.—Samuel Sitgreaves, Esq. William Meredith, Esq. Thomas McKuen, Esq. Walter Kerr, Esq.

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This brief sketch will by no means convey an adequate idea of the importance and utility of these general meetings of the great Council of the Church. To appreciate them properly it appears needful to comprehend the general principles of Episcopacy, and the nature of that government which is calculated to promote uniformity, unanimity, and soundness in faith and piety of conduct among the whole religious community.

MISSIONARY INTELLIGENCE.

It is not our intention to fill the pages of this Journal with the correspondencies of missionary and bible societies; neither would we disclaim a becoming interest in them. Our object will be to collect and condense all the information to be obtained, and to save our readers the trouble of reading documents which present but little variety, and contain still less of any intelligence of general interest. The following letter of the Bishop of Calcutta to the Secretary of the Society for the propagation of the Gospel is the most interesting communication we have met with on this subject; we insert it, as it contains important intelligence, and gives a view of missionary ground in consonance with our own.

“CALCUTTA, 16th Nov. 1818.

“Reverend Sir,

“I HAVE received your letter conveying to me a copy of the proceedings of the Society in the month of

March last, on the subject of India missions; from which it appears, that the Society have placed at my disposal the sum of £5000 and invite my more particular suggestions as to the most prudent and practicable methods of promoting Christianity in this country. The Society may be assured that I have been much gratified by this communication, and that I shall, with the Divine blessing, heartily co-operate with them in an enterprise so honourable to our Established Church, and commenced under auspices which give it the character of a national effort to disseminate in these regions our Holy Faith in its purest form.

“In offering to the Society my opinion as to what may be prudent, with reference to the safety of the measure, I can feel no embarrassment: the danger, generally speaking, of attempting to propagate Christianity in this country is not the difficulty with which we have

to contend: ordinary discretion is all that is required: and every proceeding I should consider to be safe, which did not offer a direct and open affront to the prevailing superstitions. In any attempt to enlighten, to instruct, or to convince, experience has abundantly shewn that there is not the smallest ground for alarm; and this, I believe, is now admitted by many, who once regarded such attempts with manifest apprehension. A more remarkable change of sentiment has seldom been effected within so short an interval.

"The question, however, what may be practicable, so as most effectually to further the Society's views, is much more comprehensive. *Experience does not hold out much encouragement to efforts which rely for their success entirely on the effect to be produced by preaching: they seem rarely to have excited any interest beyond that of a transient curiosity: the minds of the people are not generally in a state to be impressed by the force of argument, and still less to be awakened to reflection by appeals to their feelings and their fears:* and yet preaching must form a part, a prominent part, I apprehend, in any scheme for the conversion of these people: what is further required seems to be a preparation of the native mind to comprehend the importance and truth of the doctrines proposed to them: and this must be the effect of education. The Scriptures must also be translated, and other writings conducive to the end in view.

"To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes,—

"1. Of instructing Native and other Christian youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

"2. For teaching the elements of

useful knowledge and the English language to Mussulmans or Hindoos having no object in such attainments beyond secular advantage.

"3. For translating the Scriptures, the Liturgy, and moral and religious tracts.

"4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

"It may be expected that something should be offered in explanation of my meaning under each of these heads.

"1. One object proposed in this establishment is the training of Native and Christian youth to be preachers, schoolmasters, and catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they would be fostered in a respectable establishment with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though native teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The Native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact: the European and native mind seem to be cast in different moulds: if the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth: the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

"It may have been observed, that I have mentioned the education of Native and other Christian youth: in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European

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"To embrace and combine these objects, therefore, I would have the honour to recommend to the Society the Establishment of a Mission College, in the immediate vicinity of this capital, to be subservient to the several purposes,—

"1. Of instructing Native and other Christian youth in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

"2. For teaching the elements of

useful knowledge and the English language to Mussulmans or Hindoos having no object in such attainments beyond secular advantage.

"3. For translating the Scriptures, the Liturgy, and moral and religious tracts.

"4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India.

"It may be expected that something should be offered in explanation of my meaning under each of these heads.

"1. One object proposed in this establishment is the training of Native and Christian youth to be preachers, schoolmasters, and catechists. Such, I have no doubt, might be found in sufficient number, when it was understood that they would be fostered in a respectable establishment with the assurance of an adequate provision upon leaving it: and I am clearly of opinion, that though native teachers by themselves will never effect much, our religion will make little progress in this country without their aid. The Native Christian is a necessary link between the European and the Pagan: these two have little in common: they want some point of contact: the European and native mind seem to be cast in different moulds: if the Hindoo finds it very difficult to argue as we argue, and to view things as we view them, it is scarcely more easy for us to imagine ourselves in his condition, and to enter into the misconceptions and prejudices which obstruct his reception of the truth: the task is much the same as that of a man, who in the full maturity of understanding and knowledge should endeavour to divest himself of these, and to think as a child.

"It may have been observed, that I have mentioned the education of Native and other Christian youth: in which I include a class of persons, who, though born in this country, are to be distinguished from Natives usually so denominated, being the offspring of European

parents: and I had more especially in view the sons of Missionaries, who might be glad to avail themselves of this opportunity to bring up their sons to the same profession. It may not, perhaps, be improper to add, that, when I was in the south of India, specific proposals of this kind were made to me by Missionaries of the Society for promoting Christian Knowledge.

"2. Another of the objects proposed is to afford to native children instruction in useful knowledge, and especially in the English language, without any immediate view to their becoming Christians. It seems now to be generally believed that little effect can be produced by preaching, while superstition and extreme ignorance are the prevailing characteristics of the people. We have not here, indeed, to encounter barbarism: the impediments to conversion are probably much greater than really rude and uncivilized life ever presents: the progress of our religion is here opposed by discipline and system; and by these alone, with the Divine blessing can it ever make its way. The tenets of superstition are inculcated in early life: the popular writings are generally tales familiarizing the mind with the achievements of Hindoo divinities; and the Brahmin possesses an almost unbounded influence over the people committed to his care. While this state of things prevails, the truths of the Gospel are heard unheeded: they are not perceived to be truths, nor is there much disposition to examine them: they appeal to no recognised principle, and they excite no interest: the Hindoo, if he reflect at all, finds atonement in his sacrifices, and a mediator in his priest.

"It is conceived, therefore, that one great instrument of the success of Christianity will be the diffusion of European knowledge: it seems almost impossible that they, who in their childhood shall have been accustomed to use their minds, can ever afterwards be capable of adopt-

ing the absurdities and reverencing the abominations now proposed to them as truth, and the acceptable worship of God: it is hoped, that by enlarging the sphere of their ideas generally, we shall teach them to inquire at least upon subjects, on which we do not professedly instruct them; and that they, who have been emancipated from superstition, may in time be brought to a knowledge of Christ.

"I have, however, laid particular stress upon the teaching of English: if this were generally understood through the country, it would, I doubt not, entirely alter the condition of the people; it would give them access to our literature and habits of thinking; and the familiar use of it would tend very much to dissipate the prejudices and the indifference, which now stand in the way of conversion. Our language is so unlike every thing Oriental, not merely in its structure, but in the ideas to which it is made subservient, in imagery, in metaphor, and in sentiment, that a competent acquaintance with it seems unavoidably to lead the mind of a Native into a new train of thought, and a wider field of reflection. We, in learning the languages of the East, acquire only a knowledge of words; but the Oriental in learning our language extends his knowledge of things.

"The introduction of our language, however, into this country, to any great extent, is, in the present state of things, to be wished for rather than to be expected. To the acquisition of it there has not been much inducement. For almost every purpose of intercourse with the Natives we have learnt their languages, instead of inviting them to learn ours: the effect of which has been, that they have hitherto known little more of our religion, our science, and our institutions, than may have transpired in an intercourse which had other objects in view. Still, however, parents are found, who are anxious that their children

should acquire our language, especially in the neighbourhood of the presidencies; and this disposition is increasing: a knowledge of English is found to facilitate the intercourse of the Natives with the commercial part of the community, especially since the opening of the trade; and it is useful in some of the public offices. Of this disposition we should avail ourselves as far as we can: neither is there a backwardness to attend schools for instruction in general knowledge: the only restriction is, that we do not introduce the Scriptures or books directly inculcating our religion; and even that is by no means rigidly enforced.

"3. In the third place, I would make the Mission College subservient to the purpose of translations. Much has, indeed, been done or attempted in this way: but by no means, as I have reason to believe, so much and so well, as to make this department of missionary labour superfluous or unimportant. We still want versions, which, instead of being the work of one or two individuals, should be the joint production of several, taking their allotted portions of Scripture, submitting their tasks to approved examiners, and sending the whole into the world under the sanction of authority. Rapidity of execution, and the carrying on of many versions at the same time, should not be among the objects aimed at: it is not to be expected that standard works can be thus produced. To the same department would be committed translations of our Liturgy, that thus copies of the Prayer-book might accompany the Scriptures. Hence also might emanate translations of useful tracts, or original ones better adapted perhaps than any which yet exist, to the use of the Natives. And it would be proper to include under this head what probably has not yet been attempted, I mean something which might convey to converts an idea of the nature of Christian society, and the constitution of the Church. Success, however, in this de-

partment, evidently supposes the College to be well established, and great progress to have been made in the languages by the persons connected with it: and at no period perhaps could it supply the number of labourers required: but it would doubtless receive assistance from without, from persons abundantly competent to afford it, and be a point of union for the exertions of all who would wish the Native Christianity of India to be that of the Established Church.

"4. In the last place, I consider the College as affording great advantages to Missionaries coming from England, upon their first arrival: they would here live in the society of persons, whose minds were directed to the same pursuits: they would have in the Moonshees attached to the institution every facility for acquiring the languages: they would have the use of books, and they would acquire a knowledge of the manners and opinions of the Natives, before they proceeded to their destined scene of duty. Every missionary must, in fact, have been a year or more in the country, before he can be at all efficient; and no where could he pass this interval so profitably as in such an establishment.

"It is obvious, however, that this plan will require considerable funds. The £5000 already voted will probably be sufficient to defray the expense of all requisite buildings, including the purchase of land. The annual expense of the Establishment is a subject of separate consideration: in the beginning we should require at least two persons, and afterwards three, to be permanently attached to the seminary, as professors or teachers; and these should be clergymen of the Church of England. The salary of the senior could not be well less than 400 sicca rupees per month, or £600 per annum; and that of his colleague or colleagues 300 sicca rupees per month, or £450 per annum; and I should hope that men well qualified for the work, and really actuated by zeal in such a cause

(without which all other qualifications would be useless,) might be induced to accept the appointments: in addition to the salary, a residence capable of accommodating a family would be assigned to each. Two Moonshees or native teachers would cost together about £100 per annum. Ten students, as above described, might be fed and clothed for about £500 per annum; and a small establishment of servants would require about £100 per annum. These different heads of expenditure make up an annual sum of £2,100 supposing three professors; or, £1,650 with two. Besides this, a printing establishment would in a few years require to be supported; and native schools would also be attended with some expense—about £36 per annum for every school of one hundred children, besides about £20 for building a room or shed: but for this, I have little doubt, that the liberality of the Indian public would in great measure provide, as has lately been done with respect to the schools of the Calcutta Diocesan Committee. I do not know of any contingent expenses, except repairs, which, in the case of new and substantial buildings, could not amount to any thing considerable for the first twenty years.

“But we are to recollect, that our Institution has for its leading object the education of persons who are afterwards to be maintained as Missionaries, Catechists, and Schoolmasters, and to act under and in concert with Missionaries to be sent out from England. I suppose every missionary station to be the residence of an English Missionary (a clergyman,) one or two Missionaries educated in the College, and who might perhaps be ordained, or a Missionary and a Catechist, and a Schoolmaster, all from the College. This would be the state of things when the system was in full action, and any considerable progress had been made. The English Missionary would be indispensable to direct the course of proceedings, and to

give respectability and energy to the Mission; while the Native Missionaries would be necessary not only for the tasks assigned them, but to give the English Missionary easier access to the Natives, and to assist him in encountering opinions and habits with which an European must be less conversant. It is difficult to determine, or rather to conjecture, how many stations, thus constituted, the College, with the proposed number of students, might in any given period supply; much, of course, would depend upon the age of admission and the time required for their studies, according to which the succession would be quicker or slower: but the admission might be so regulated as to supply any demand not beyond its actual power; which demand would be limited by the funds applicable to the support of Missionaries, &c. brought up in the College. Upon any reasonable supposition, however, a College of ten students would very soon supply all that could be required for three missionary stations constituted as already described; after which, if necessary, the admissions might be reduced. With respect to the English Missionary, who should be a clergyman, he would require a salary of £250 per annum, and his assistants from the College from £150 to £80 each, according to the class of persons to which they belonged; or among them £350 per annum: and small dwellings, or bungalows, as we call them in this country, should be provided; of which, however, the original cost is little, and it could not frequently recur. Independently of this charge, and of a small chapel at each station, to be built in due time, which might cost perhaps £500, we should have three missionary stations well provided, at the expense of £600 each, or £1,800 for the three: and if these should have the blessing of God, and means were found to extend the system, it might be done almost indefinitely with a moderate addition of expense within the College; without

any, in fact, till it should be found necessary to increase the number of students.

"But in this detail of annual expenditure, which I should hope does not exceed what may be expected from the public benevolence at home, when appealed to by the highest authorities, and assisted perhaps in India, I should observe, that some time must elapse, even in the most prosperous commencement of the work, before the funds required can be nearly so considerable as I have here supposed. The expense, which is to accrue without the walls of the college, could not arise for some time; and even the whole of the charge for students would not be immediate, inasmuch as the professors or teachers must devote some time after their arrival to the acquisition of the languages, before they could instruct pupils unacquainted with English. The Establishment would at first consist of the two English professors, perhaps a very few pupils acquainted with our language, two Moonshees, and a few servants. In progress of time, indeed, such an Institution might, if blessed by the Almighty, multiply its labours and extend its operations through so wide a field as to baffle all present calculation of its future wants: but the Society, I apprehend, will not consider this remote contingency as an objection to such appropriation of any resources which Providence may place at their disposal.

"No funds, however, can ensure a reasonable prospect of success in such an undertaking, unless the persons selected to execute it have the requisite qualifications. The clergymen, sent out to conduct the labours of the College, must possess considerable endowments; he, of course, especially, who is to be at the head of it: they should be, if not distinguished for general scholarship, at least respectable divines, acquainted with the Scriptures in the originals; of frugal and laborious habits; and possessing a talent for languages: and without

a certain ardour of character, a deep feeling of the importance of the duties committed to them, and a disposition to value success in such an enterprise more than that in any other human pursuit, they would not, I fear, answer the end proposed. The senior should not I imagine, be more than thirty years of age, and his colleagues might be somewhat younger. With respect both to the professors and the missionaries, I would observe, that temper and manner are here of the utmost importance: the Natives require in their teachers great patience and mildness: they do not feel strongly themselves, and they are easily disgusted by any thing like asperity or irritation. I hardly need add, that they should be men of sedate habits and of serious piety: the Natives look for these qualities in all, who seem to them to set up for teachers, though they do not find it, or perhaps expect it, in their hereditary priesthood. Vacancies in the professorships should, I conceive, be filled up from among the Missionaries, not with reference merely to seniority, but to merit and qualifications.

"You will observe, that I have supposed the College to be in the immediate vicinity of Calcutta: several considerations make this expedient. The time appears to have arrived, when it is desirable that some Missionary endeavours at least should have a visible connexion with the Church Establishment: the Natives have a preference, all other things being equal, for that which is countenanced by authority: and this seems to point out the propriety of placing this Establishment within the Bishop's reach (I speak for myself and my successors,) that they may in some measure superintend its proceedings, and make it apparent that the propagation of our religion is not a matter of so little interest with us as to be left entirely to persons whom none of the constituted authorities avow. Supposing the College to be in or near Calcutta, the Bishop

might act as visitor; but he could not otherwise, in any degree which could be of use.

"Another circumstance, however, seems to indicate the propriety of the proposed situation: I speak with reference to the literary labours connected with the College. Translations will require a concentration of all the learning which can be brought to bear upon the subject; and here, if any where in India, is this aid to be looked for: besides that, translators will here have access to books which the College Library might not for some time supply. To these considerations I will add, what is indeed but an indirect advantage, yet ought not to be wholly overlooked, that such an Institution in or near to Calcutta will attract the observation of our countrymen, serving continually to remind them of the great object to which it is directed, and to interest them in promoting it.

"I have thus, sir, complied with the request of the Society in offering them my sentiments upon the subject of their inquiry. In conclusion I beg leave to add, that the crisis is such as not to admit any delay, which can conveniently be avoided. I regret, indeed, exceedingly, that, from my ignorance of the Society's further views and future resources, I cannot immediately avail myself of their vote of credit for the purposes here detailed: a year is of great importance, and yet a year must be lost. It may appear, perhaps, that the plan which I have recommended is somewhat extensive: no scheme, however, which is narrow in its first conception, or not capable of an almost unlimited expansion, is suited to the temper of the times, or to the circumstances of this country. Our power is now established throughout this vast peninsula, in a degree which but a few years since the most sanguine did not contemplate: civilization and religion may be expected, in the ordinary course of Providence, to follow the successes of a Christian state; and in

every view, religious or political, ought we to desire, that the Faith adopted, and the opinions imbibed, may attach the people to our national institutions, and more firmly cement the connexion of India with the British crown.

"I request you, sir, to assure the Society of my cordial desire to forward their benevolent designs to the utmost of my power, and that I pray the Almighty to direct them in all their deliberations.

T. F. CALCUTTA."

LONDON MISSIONARY SOCIETY.

SOUTH SEAS.

IN the report of last year, the directors had the pleasure to communicate very gratifying intelligence relative to the progress of the society's mission in this remote quarter, from which it appeared, that the inhabitants of the four *Georgian Islands** had renounced idolatry, and were become, in profession at least, altogether Christian; and that in the four *Society Islands* the principal chiefs, with a large majority of the people, had followed the example of Otaheite, Eimeo, &c. The directors have now the additional satisfaction, on the authority of subsequent despatches, not only of confirming the interesting facts communicated on that occasion, but of stating, that another Island had been added to the number of those which had abandoned heathenism and embraced the Christian religion. Tefaaora, one of the chiefs of Borabora, an intrepid advocate of Christianity, and full of zeal for its propagation, passed over to Marua, a small island about fifteen miles to the westward of Borabora, and there related to its listening chiefs the surprising and delightful events which had recently come to pass in the Society and Georgian Isles. Impressed with the particulars of this recital, and convinced by the arguments with which Tefaaora accom-

* The *Georgian Islands* consist of Otaheite, Eimeo, Tapau-manu, and Ictarou.

panied it, the chiefs of Marua had openly renounced Paganism, and following the example of the adjacent Islands, had destroyed all the morais, idols, and altars of the land. The inhabitants of Marua, who had subsequently united with their chiefs in renouncing heathenism, and in professedly embracing Christianity, when the last accounts left, the islands were earnestly entreating that missionaries might be sent to instruct them.

In the islands of Otaheite and Eimeo, the state of the mission was particularly encouraging. Prior to the close of the year 1806, *sixty-six* places of worship had been erected in the former island, and *eighteen* in the latter. Others had been built subsequently, among which was a very large one, erected by order of the king, in the district of Pare, in Otaheite. In the small island of Tetaroa, three places of worship had also been erected.

The missionaries, who were chiefly stationed at Papetoai and Afareaitu, in the island of Eimeo, hold on the Sabbath two English and two native services.—The number who attend the worship of God in the Tahitian language amounts, on an average, to between four and five hundred. A discourse or exhortation is delivered at each service by one of the brethren, of whom five were able to address the people in their native tongue. Besides these services, the missionaries and the natives hold separate prayer meetings at the hour of sunrise. On the Sabbath afternoon the native children are catechised.

Every Monday evening a meeting is held by the missionaries for conversation with the natives. At these meetings the latter propose various queries, usually on subjects connected with Christianity, which the missionaries endeavour to resolve to their satisfaction. Many of the inquiries and remarks made by the natives on these occasions discover extraordinary acuteness, and a knowledge of religion not frequently exceed-

ed by the better instructed classes of the common people of our own country. Prayer meetings are also held every Wednesday evening in all the districts of Otaheite and Eimeo, which are well attended. At those held at the missionary stations, several hundreds usually attend, on which occasions one of the brethren delivers an exhortation. On the first Monday in each month a missionary prayer meeting is regularly held. In the native meetings for prayer, the Ratiras,* and some of the former priests, take the lead in the religious exercises, and engage in prayer by turns. Nor do the natives neglect the duties of family worship and retired devotion. Private or secret prayer is supposed to be almost universal, and the instances of real piety numerous.

The desire of the natives to receive instruction, which had continued to increase, was more strongly manifested than ever on the arrival of Mr. Ellis with the printing press in February, 1817, which, after much consultation, was at length set up at Afareaitu, to which station the Missionaries Davies and Crook removed with Mr. Ellis in the following March. The chiefs and people of the district received them with the greatest pleasure and cordiality. A *Fare Bure Ra*, or house of prayer, which had been erected for the accommodation of the missionaries in their tours round the island, was immediately appropriated for the general use of the mission. Besides this, it was necessary to erect separate dwelling houses, as well as a printing office; and in these operations the missionaries had also received the most cheerful assistance of the chiefs and people.

It was the earnest wish of king Pomare that the press should be set up at Otaheite; and when he understood that it was in contemplation to fix it in one of the Leeward (or Society) islands, he

* Persons who possessed landed property, and enjoy certain privileges in common with the chiefs and their relations.

displayed the deepest sorrow and anxiety, and expressed his persuasion that, should such a measure be resorted to, his people would migrate thither in very considerable numbers, and that his own islands would be, in a manner, depopulated. This design, however, had been abandoned; and as no opportunity had occurred of conveying the press to Otaheite, the king was satisfied that it should be set up at Eimeo, to which place he and his people could have easy and frequent access. The printing-house being completed, and every thing in readiness, on the 10th of June Pamore arrived to witness the first operations. On this occasion he composed the alphabet at the beginning of the Tahitian Spelling-book, and on the 30th again attended, and worked off the first three sheets. This edition of the Spelling-book, consisting of 2600 copies, and comprising several pages of Scripture lessons, had been completed, and a considerable part of them distributed. An edition also of the Tahitian Catechism, to which it was proposed to append some chapters of Genesis and Exodus, consisting of 2300 copies, was nearly finished. An improved translation of the Gospel by Luke having been executed by Mr. Nott, it was proposed that an edition of 1500 copies should be printed;—but on the receipt, in November, 1817, of a supply of paper presented by the British and Foreign Bible Society, for printing the Scriptures in the Tahitian

language, it was immediately resolved to enlarge the impression to 3000 copies. This revised edition of the Gospel by Luke, it may reasonably be presumed, has now been for a considerable time in extensive circulation.

A translation of St. Matthew's Gospel, by Mr. Davies, was nearly finished.—Versions had also been made of several detached parts of the Old Testament, with which Pomare and some of the natives had expressed themselves greatly delighted. The king having read the first three Psalms, translated by Mr. Crook, had requested that a version of the whole book might be made.

The number of the natives who could read and spell was increased to between four and five thousand; and the king had issued orders that, in every district of Otaheite and Eimeo, a school-house should be erected, and that the best instructed of the natives should be employed in teaching others. In pursuance of these orders, several schools had already been established in Otaheite, where the elementary books and catechisms are taught; and, since the setting up of the printing press, the natives of that island pass over in crowds to Afareaitu to obtain books. At this station a school had been established under the superintendence of the missionaries, and of the natives who had received instruction in the old missionary school at Papetoi there were few who were not able to spell and read well.

DOMESTIC INTELLIGENCE.

ST. PAUL'S CHURCH, BOSTON.

THE edifice now erecting in Common-street, of grey granite, reminds us in some particulars of the Ionic temple of Illissus in Athens, one of those works of antiquity which form a study for modern architects. The church is designed by Mr. Parris, an artist of ris-

ing celebrity in New-England, no less characterized by his severe classical taste, than by accuracy in his plans.—This Grecian temple just mentioned was anciently dedicated to Ceres, held in high veneration at Athens, and was the place for celebrating the lesser mysteries: it was afterwards converted by the

moderns into a church, called St. Mary's on the Rock.

St. Paul's Church will differ from the temple, in the number of columns forming the portico. In the model, six beautiful columns, about 32 feet in height, of Potomac stone, rise from a basement of five feet elevation, supporting a plain frieze and cornice, and a pediment, containing a design in *basso relievo*, (by Mr. Willard, the sculptor,) within its tympanum. The ascent to the platform on which the portico is reared, will be by a flight of eight steps, from the street, fronting the Mall. Upon each extremity of the flanks of the edifice will be two figures, larger than life, in alto relievo, representing St. Paul and St. Peter, and the sculpture ornamenting the pediment, consisting of twelve figures, will exhibit Paul before Agrippa, who is pronouncing the memorable passage—"Almost thou persuadest me to be a Christian." The extreme angle of the pediment is to be 60 feet from the ground. The body of the church is to be 114 feet long, and including the platform of 15 feet, the whole edifice will be 129 feet in length, and 72 feet 6 inches in width. Under the portico are to be three doors, one in the centre and two at the flanks, opening into the church; and above the entrances, extending along the front, is to be a tablet 50 feet in length. The whole design indicates the origin of a new taste among us, by which high and uncouth steeples, erected upon low buildings in bad proportions, will be abolished, and a purer idea of architectural beauty be introduced.—*Epis. Mag.*

GRACE CHURCH, HERKIMER COUNTY, N. Y.

ON the 26th of July, 1819, a new church was organized in Norway, Herkimer county, state of New-York, by the name of Grace Church. One year previous to that time it was scarcely known that a single Episcopal family resided in the town. At present a handsome number have attached themselves to the

Church, among whom about 70 Prayer Books have been distributed; and the service, considering the very short time allowed for forming an acquaintance with it, is performed with accuracy and devotion. Among other gratifying circumstances, I have to remark the attention given to the service by the younger part of the congregation.

Mr. B. Noble, of Nobleborough, a venerable and pious emigrant from Ireland, and a warm friend to the Church, has secured to the abovementioned Church, on landed estate, the payment of twelve dollars and fifty cents per annum for ever. He has also made a temporary annual donation to the same church, of the further sum of twelve dollars and fifty cents, until an Episcopal Church shall be organized in Nobleborough, at which time the latter sum is to revert to said church for ever.

ON Thursday, the 2d September, St. Peter's Church in Waterville, Delaware county, New-York was consecrated by the Right Rev. Bishop Hobart, and confirmation administered to forty persons. On Sunday, 5th, in St. Peter's Church, Albany, confirmation was administered to 120 persons; and on Monday following, the Rev. William B. Lacey was instituted, by the Bishop, Rector of the said Church.

UTICA, SEPTEMBER 23.

ON Sunday the 19th instant, the Right Rev. Bishop Hobart performed divine service in this town, and administered confirmation to 22 persons. On the day following, St. Paul's Church, at Paris, was consecrated, and 69 persons received confirmation. On Tuesday last, the Chapel erected for the Oneida Indians, at Oneida Castle, was consecrated by the Bishop, by the name of St. Peter's Church, and 56 Indians, who had been previously prepared for that purpose by their Instructor, Mr. Eleazar Williams, received confirmation. At the visit of

the Bishop the last year, 94 Indians were confirmed. Too much praise cannot be bestowed upon the exertions and pious zeal of Mr. Williams. in his successful efforts to bring into the Christian Church his infidel brethren. When he arrived among them, two or three years ago, more than half of the Oneidas were of that character.

ON Wednesday, 11th of August, St. Matthew's Church, in Wilton, Connecticut, was consecrated by the Right Rev. Bishop Hobart, assisted by several of the neighbouring clergy.

ON the 28th day of November last, the Rev. Thomas C. Brownel, D. D. L. L. D. late an assistant minister in Trinity Church, New York, was consecrated in Trinity Church in the city of New-Haven, to the holy office of Bishop, to act as Bishop in the diocese of Connecticut; to which office he had been elected by the convention of the Protestant Episcopal Church in that state.

The Right Rev. Bishop White, of

Pennsylvania, was assisted in the consecration by the Right Rev. Bishop Hobart, of New York, and the Right Rev. Bishop Griswold, of the eastern diocese.

ON Trinity Sunday last, June 6, the Right Rev. Bishop Chase held an ordination at Worthington, Ohio, and admitted Mr. Benjamin Birge, of Lexington, Kentucky, to the holy order of Deacons. On the same day 79 persons were confirmed.

ON the 24th day of November, the Rev. Samuel Bacon, Deacon, was admitted by the Right Rev. Bishop White, to the holy order of Priests.

ON Sunday, the 12th of December, Henry Pfeifer, of this state, was admitted by the Right Rev. Bishop White, to the holy order of Deacons.

ON Monday, the 18th of October, at Brooklyn, the Rev. Hugh Smith was admitted to the order of Priesthood, by the Right Rev. Bishop Hobart, in St. Ann's Church, in that village.

MISCELLANY.

The number of the "Christian Disciple" for March and April, 1820, contains an interesting account of the St. Thome Christians, and of their persecutions by the Roman Catholic Church; at the close of which it is said, "That these humble Christians of the mountains were Unitarians"—which assertion is supported by a quotation without mentioning the authority. We read this remark with surprise, and on referring to Dr. Buchanan's sermon, called the *Star in the East*, we noticed the following account of the faith of these Christians; and if this be *unitarianism*, we congratulate ourselves and the public

on the discovery, and shall cheerfully contribute our aid in support of the same cause.

ST. THOME, OR JACOBITE CHRISTIANS.

“THESE people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely,

as an ornament, and not as a subject for idolatrous worship.

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecutions: however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnable clauses.

"Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken: indeed, wherever the Baron departs from his author, he becomes less interesting, or misleads his reader.—That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant, (himself a Nestorian,) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores, long before the time of Nestorius: and I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous.*

"With respect to their religious tenets, writers may and will disagree: upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

"The following is a version of the

* Eusebius informs us, that there were Christians in India as early as the year 189 who had the Gospel of St. Matthew in Hebrew, which they declared was received from St. Bartholomew.

present creed of these people, being a written communication from the Metropolitan to the Resident at Travancore:

"In the name of the Father, Son, and Holy Ghost, "We the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal Jacobians, hold the following creed:

"We believe in the Father, Son, and Holy Ghost, three Persons in one God, neither confounding the persons, nor dividing the substance, one in three, and three in one.

"The father generator—the son generated—and the Holy Ghost preceeding.

"None is before nor after other in majesty, honour, might, and power; co-equal, unity in trinity, and trinity in unity."

"We do not believe with Arius, and Eunomius, that there are three different and separate substances.

† Eastern Christians who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites or Jacobites, so called from Jacob Alibardai, who declare it as their opinion, that, in the Saviour of the world there is only one nature; while the latter comprehends the followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Mardin, and sometimes at Mardin, his episcopal seat; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office: and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia; but his present habitation is the monastery of St. Matthew, which is in the neighbourhood of Mosul, a city of Mesopotamia. It is further observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius.—*Mosheim, vol. 4, Section xi. page 257.*

"We do not believe, as Sabellius believes, by confusion of substance.

"We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and son.

"We do not believe, as Mawney and* Marcianus said, that the body of Christ was sent down from heaven.

"We do not believe as Julianus† said, that Christ was only man.

"We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah.

"We do not believe, as the Chalcedo-

* These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Halicarnassus.

nians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Father, without beginning or end; that in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind—that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and Man. So that in the union of the divine and human nature, there was one nature and one substance.—So we believe."

POETRY.

For the Churchman's Repository.

Messrs. Editors,

THE finest strains of Poetry are drawn from Sacred History. The following ode or elegy is a paraphrase of the first chapter of the second Book of Samuel, wherein David pours out the affliction of his soul for the death of Saul and Jonathan. This elegy has ever been admired as a picture of distress the most tender and the most striking, unequally divided, by grief, into longer or shorter breaks as nature could pour them forth from a mind much interrupted, and filled with the most lively images of love and greatness. M.

THY Glory, Israel! and thy beauty mourn!
'Tis vanished, never, never to return.

Ah! who in feeble mortal's strength would trust?

Whose glory is so near allied to dust!

O tell it not in Gath's triumphant gate,
Nor in the streets of Ascalon relate;
Lest the proud daughters of a race profane,
In festive songs insult our heroes slain.

O fatal Gilboa, where my friend was slain;
No dew on thee descend, nor kindly rain:

No corn nor wine thy fatal surface yield,
For there was lost the warrior's mighty shield;
The shield of Saul was lost; his sacred head
(Though the blessed oil around his temples
shed)

Profaned and mingled with the vulgar dead!
Thy bow, my friend, was seldom drawn in vain,
Thy arrows drank the blood of thousands slain.
What armies fell by Saul's victorious sword,
Too faithful now to its despairing Lord!
Princely in stature, charming was his air;
With him alone could Jonathan compare:
Lovely in life, in death too near allied,
Not death itself their friendship could divide:
Swifter than eagles cut their airy way,
Stronger than lions when they sieze their prey.
Mourn all ye loves! Ye tender virgins mourn!
Your flow'ry wreaths to cypress garlands turn:
Mourn your lov'd Monarch's lamentable fate!
On whom so oft your charming choir did
wait,

As he from flight returned in kingly state:
For you he conquered; you did with him share
The wealth of peace, and glorious spoils of war:
Lay by your purple robes from Sidon's shore,
And wear your splendid coronets no more;
For Saul who gave them, generous Saul is lost,
And silent shades receive his mighty ghost.

How are the mighty fallen! their strength
is vain!

O Jonathan thou wert in battle slain!

Stretched on cold earth, thy lifeless limbs as
cold,
Nor those dear eyes must I again behold.
O Jonathan! how shall I thee commend!
My more than brother and my more than
friend!
My life, my Jonathan! And can we part?
I feel thy loss hang heavy on my heart.
With mortal anguish is my soul oppressed,
I wear thy bleeding image in my breast.
Thy friendship did the tenderest love excel:
'Twas like thyself, 'twas all a miracle:
A pure, a constant, and a heavenly fire,
Beyond the softer sex's frail desire.

How are the mighty fallen! their fate de-
plore!
Thy sword and shield, O Israel, are no more

A CURIOUS ANSWER

TO A PLAYFUL REMARK,—THAT I WAS
GROWING OLD.

YES! Time has round me thrown a mis-
tick spell,
And press'd his signet on my furrow'd cheek,
Has check'd my ardent spirits' busy swell,
And bade my sinking eye no longer speak

Yes! every moment of revolving time
Steals from our waning powers some dear
delight;

Now clouds imagination's gift sublime,
Now blunts a faculty, now dims our sight;

Restraints the bounding foot's elastic gait,
Deepens the voice's once melodious lay,—
Yet will I not repine, whilst time and fate,
Still leave me reason's intellectual ray:

And may I humbly hope, O Power supreme!
That science ne'er her lucid page may close,
Still whilst I live may I enjoy its beam,
Nor hope, nor fancy, sink in dull repose:

Still, still may Nature's scenes, so fair so bright,
Pour some fresh pleasure on the visual orb,
And may thy works, 'my ever-new delight!'
Each lesser, meaner sentiment absorb.

Warn'd by th' unceasing, rapid flight of time,
May I improve this all-important truth—
That they who give to Heaven their strength
and prime,
Shall bloom for ever, in immortal youth.

THE following affecting Hymn on the
last judgment, was used in the Church
long before the reformation: and the
pious Christian will be pleased to find
in it some of the most essential and
comfortable tenets of the Gospel.

.....
*Translated from the Latin, by Lord
ROSCOMMON.*
.....

THE day of wrath, that dreadful day,
Shall the whole earth in ashes lay,
As Peter and the Sibyls say.

What horror will invade the mind,
When the strict Judge, who would be kind,
Shall have few venial faults to find!

The last loud trumpet's wondrous sound,
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and Death shall, with surprise,
Behold the pale offender rise,
And view the Judge with conscious eyes.

Then shall, with universal dread,
The sacred mystick roll be read,
To try the living and the dead.

The Judge ascends his awful throne,
He makes each secret sin be known,
And all, with shame, confess their own.

Oh! then, what int'rest can I make,
To save my last important stake,
When the most just have cause to quake?

Thou, mighty, formidable King!
Thou, mercy's unexhausted spring,
Some comfortable pity bring!

Forget not what my ransom cost,
Nor let my dear-bought soul be lost,
In storms of guilty terror tost.

Thou, who for me didst feel such pain,
Whose precious blood the cross did stain,
Let not those agonies be vain!

Thou, whom avenging pow'rs obey,
Cancel my debt, too great to pay,
Before the sad accounting day.

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep—accept my tears.

Thou, who wast moved by Mary's grief,
And by th' absolving of the thief
Hast giv'n me hope; Oh! give relief.

Reject not my unworthy pray'r,
Preserve me from the dangerous snare,
Which death and gaping hell prepare.

Give my exalted soul a place

Among the chosen right-hand race,—
The sons of God and heirs of grace.

From that insatiable abyss,
Where flames devour and serpents hiss,
Promote me to thy seat of bliss !

Prostrate, my contrite heart I read :

My God, my Father, and my Friend !
Do not forsake me in my end.

Well may they curse their second breath,
Who rise to a reviving death.

Thou great Creator of mankind,
Let guilty man compassion find.

REMARKS AND NOTICES TO CORRESPONDENTS.

WE have at length ventured to issue the first number of the Repository after a delay of two months from the time first proposed. This delay was chiefly owing to the absence of those, who have undertaken the chief responsibility of the work : although they would not conceal another highly important object, which they were desirous of effecting by the same means ;—the securing of more extensive and effectual aid to their undertaking. In this object they have met with considerable success ; and they entertain sanguine expectations, that after these auxiliaries shall have been duly organized, which time must accomplish, and the department of each has been distinctly marked out, they will form a powerful phalanx, and be able to fill the columns of this journal with the varied productions of theology, literature, and general science. These considerations will it is presumed be viewed by our friends, as affording an ample apology for the delay of the first number. Every exertion will be made to ensure the following numbers monthly ; and it is expected, that their contents will present greater variety and interest, than the present.

It is our design to avoid controversy, as much as possible ; but as the publications, which have existed in this section of the Country, and have for a long time engaged almost exclusively the public attention, have taken a course somewhat devious from that, which we have marked out, and oftentimes transverse, it will be necessary for us to notice these aberrations,

and correct the impressions, which they are calculated to create. Two respectable publications the Panoplist, and Baptist Magazine, which have an extensive circulation, contain in their late numbers some animadversions on the observance of Christmas. These deserve respectful attention, and will be noticed in the next number. We shall keep an eye on these, and on similar publications, not for the purpose of exciting hostility, and fomenting animosity, but to prevent the ill-effect of partial and sidelong statements, and to give those, who are seriously enquiring after truth, an opportunity of examining both sides of the question. In this department we shall not soon lack employment.

Masonic notices will receive favourable attention ; and a hearty co-operation in promoting the cause of light and benevolence, will characterize our labours. Having drank of the same spring, we hope, that the same liberal and enlightened spirit will pervade all our productions.

We have not many favours to acknowledge from correspondents. We are indebted to one friend, for a poetic selection, viz. "the lamentation of David over Saul and Jonathan," and request a continuance of his favours. We shall be happy to acknowledge ourselves indebted to our female readers, for selections or original productions ; and it will be a leading object with us to render the Repository a source of amusement and instruction for their leisure hours, and of edification and comfort in the season of devotion and serious reflection.